1:Du Bois E-5 (1938-1939) 1944
GFS Alor GFS

[139] was always traveling back and forth between two places. [Did he search for a wife there?] I wanted to marry there but didn't. A woman spoke to me, but I didn't want to marry her. It would have meant staying there, and water was far away. Also there are large forests there and not many weeds. Here there are many weeds. I was afraid a wife from Awusi would not want to come and work in the gardens here. [He returns to details about crops.] At that time I was a man. I cured a sick person and was given a chicken and some rice. I used them to make a sacrifice to the dead owners of the field. At first Lamusi and I shared a field, but I didn't get any of the beans, so I didn't want to cooperate with him any more. Then Lakamai called me to share a garden. Lakamai and I were Lamusi's "fathers." Twenty of us worked together to [137] plant beans that year, and we gave a dance one night.

[138]

[He told of the versifying in Awusi about the garden—how they spoke of marrying the garden. Peace, which was rare in this information. He again quoted some verses sung in Awusi—how the rice had rooted in six days, how one laughed to see it, and how all one's carrying baskets would be used up when one picked the crop. Then he went on to say that they worked a little every day to weed the beans. He discussed garden magic at length. He told how successful the harvest was. After a time I stopped him and asked about his quarrels in Awusi. He smiled at the memory and went on from there.]

Lifuwusi was my elder brother [classificatory]. His child died. His father-in-law was very angry. He said the child died because he neglected and father didn't take good care of it. He came to the village with his weapons and wanted to kill these men. I put on my weapons to fight him, but Awusuusi [an elder kinsman] also put on his weapons and told me to stand in back of him and he would meet the enraged father-in-law. However, before blows were exchanged people seized the two opponents, and finally the father-in-law was paid a big pig. Then we heard that the man had gone to the garden and was destroying it. I rushed out with my weapons, but the old man had already run away. He had not hurt the garden.

[I asked if he had dreamed last night and got the three following stories in the order of dreaming.]

I dreamed I went to Senlani's garden [a Lawaika man, also of the Maughiwa lineage, no ipse facto a relative] and took some of his young corn. Senlani said I could not have it, so I hid it in my shawl and in my [252] basket. I saw a tree house and thought I would go there to roast and eat the corn. Senlani shouted, "Someone has taken my corn." I looked

"If they came to my garden, they didn't work. They just sat and watched the sun. They talked and played. So I thought I had better work alone. I built a field house and lived there. When others called me to join in group work, I said, 'When I work in a group, I work industriously each day. When you come to my garden, you are lazy. I had better do my own work. When I am working, don't disturb me. I want to work my own garden myself. If you see sweet potatoes behind me, you can take them, but don't bother me.' Young women also came to ask me to work communally. [He repeated the whole speech again.] When my partners came in the evening, they asked where my tubers were, and I said I had hidden some but most of them my friends had carried off. I had a very large crop of camera and sweet potatoes that year. I hid them in three holes lined with banana leaves and covered with big stones. I saved them until corn-grinding time, and they were still good. [Later he said there were ten caches.] I gave another one away, and she took the tubers home and cooked them. Everyone asked her where she had got them at that season. She said I had saved them. Everyone wanted to weed my garden to get some sweet potatoes in return. I gave them one hoop for their work. That was a lot for their work. Thiko was one of them. Later when she had much camera, another prayed by her garden. Thiko still remembered what I had given her and gave another some camera. When her camera had dried up she asked me for fresh camera, because her yards were all gone and she couldn't share. So I said, "I don't as though I had a wife [illegible] garden, [illegible] what you want."

We ate up our own that year before the rainy season even began, but I had a field of camera that was very good, and many people brought us cora so they might dig camera in my field. I said to them, "Take the tubers but replant a shoot in each hole that you dig. That way you just take off the roots. The seed food still remains." Of dried camera I got a big basketful. Then Lekuno [his uncle] went to Mailuth, who was observing food taboos before feeding his sacred hearth and told him that I had a big basket of camera, that I was still unmarried, and that he could buy it from me. So Mailuth went to Mahkaleleo and got a pig from him, which he gave me to pay for the camera. I raised that pig until it was worth a Kolemale melee. When Manuleni died they came to ask for the pig. I gave it to them with a Piki melee, and they paid me back a Hawemeke melee. With this Hawemeke melee I bought a wife, Faimale, but she didn't go through with the marriage. Instead she married Manuleni, and her father paid me back a Fisheye melee to cover the Hawemeke, a gun, and other things I had given.